The Chaplain

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Jesus in the Synagogue; by D. Mastroianni (RNS)

e spirit of the Lord is upon me, because he hath anoint-

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The Editor Speaks

"AND when he had fasted forty days and forty nights, he was afterward an hungered." (Matthew 4:2)

Throughout the Bible, the figure forty occurs with noticeable frequency. Flood waters covered the earth for forty days. The wanderings of the Israelites in the desert lasted forty years. Moses, Elijah and Jesus each fasted forty days in the wilderness alone as they sought intimate communion with the Spirit of God. Early Christians are reported to have abstained from food during the forty hours from Good Friday to the Easter feast commemorating the repose of Christ's body in the sepulchre.

In 325 A.D., the council of Nice, attaching symbolic importance to the number forty, set aside the forty days preceding Easter—Sundays excluded—for the absolution of penitents, preparation for baptism, individual retreat and meditation. The great part of the Christian world at t present observes in some way th holy season.

What Fear We?

THAT the atomic bomb or any oth ingenious weapons of the future w destroy civilization is unlikely. So entertained the same fears when gu powder came into use, but the fo of such fear has long since been se Therefore spiritual leaders and tea ers of today should neither yield hysteria nor sink into anguish. become spiritual hypochondriacs an atomic age is no more justified th it would have been in the age of gu powder. At the moment we may positive that *our* case is exceptio but the long range of history w prove that it isn't. Listeners are we of constant allusions to sickly ch and despairing annihilation. Ma would like the words "chaos" and "a nihilation" dropped from all preach vocabularies.

The atomic age should hold no f for us but rather invite a challen Only disintegration and decay of moral and spiritual fibre can br us any real harm. This need not h pen for "if God be for us, who can against us. Therefore will not we f though the earth be removed and mountains be cast into the midst the sea."

Psalms in Chinese

THE Psalms in modern Chinese cently came into our hands, a tra lation by a former member of Supreme Court of China, Dr. J Woo. It is probably one of very copies in America, coming from

(*Continued on page 12*)

EXT: *"Who can understand his errors? Cleanse hou me from secret faults."*—Psalms 19:12

On Beginning from Within

By ROBERT JAMES MCCRACKEN

ERE is a man bewil- dered by the mystery is own being. He has ehow become aware there are regions of personality which he never explored, that e are forces at work in him which have er been brought under rol, that he has "secret ts," by which we are nderstand, not faults well-known imself and carefully screened from rs, but faults of which he himself ltogether ignorant. This man, in t, has discovered that he does not erly or adequately know himself, the little that he does know is cient to fill him with misgiving apprehension. So there is wrung him the cry: "Who can under- d his errors? Cleanse thou me secret faults."

is the sort of prayer that we all to offer. Self-ignorance is so mon, self-knowledge so rare. The of us are strangers to our inward iognomy.

e day Schopenhauer strayed absent-mindedly into the Royal Gardens in Berlin, and at once a pompous little official strutted up to him and demanded, "Who are you, sir?" To which the philosopher replied, "I don't really know, but I shall be glad if you can tell me." The official took him for a lunatic whereas he was a man doing something that is done all too seldom; he was pondering deeply the complexity and the mystery of the thing we call personality.

The world's great thinkers urge us in our own interest to do the same thing. "The proper study of mankind is man," wrote Alexander Pope. "Man, know thyself" was with Socrates an oft-repeated maxim, and his pupil Plato was accustomed to insist that the unexamined life is not livable for man, is indeed to be deplored as a brutish mode of existence, an intolerable state of affairs once an individual has some glimmering of what he was meant to be and of what he was meant to make of his life. You may recollect also that Paul, with characteristic plainness of speech, said to the Corinthians, "Let a man examine himself."

Quotations in a similar vein could easily be multiplied, and all to the same effect: Make a study of your-

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RE: (It is a privilege to introduce the Robert James McCracken, D.D., suc- to Dr. Harry Emerson Fosdick at the side Church, New York City. Dr. acken was born in Scotland and came e Riverside Church from McMaster rsity, Hamilton, Ontario, Canada, he was Professor of Theology.)

self. Go in periodically for some serious stocktaking, for a mental and moral check-up. Examine your temperament, your tendencies, your prejudices, the whole of your interior life. Find out where you are weak and where you are strong. After all, it is your distinction, as it is your prerogative as a thinking being, to sit in judgment upon yourself. As a matter of fact, you can be judge, defendant, plaintiff and counsel all in one. And as you have probably discovered, this is the type of court in which it is a comparatively simple matter to quash the sentence and silence the judge.

"Let a man examine himself"—that is the advice of the world's greatest thinkers, but the majority of us pay scant attention to it. We have little skill in self-anatomy. We entertain the strangest illusions about ourselves, and illusions have a trick of becoming delusions. Robert Burns knew that and wrote—

"O wad some power the giftie gie us,
To see oorsels as ithers see us,
It wad frae mony a blunder free us
And foolish notion."

Jesus knew it and drew attention to it. Strange, he remarked, that we should see so clearly the tiny splinter in the eye of a neighbor and yet be unaware of the plank in our own eye. Have we not all known cases where an author, an artist, a clergyman has exhibited in his own person and actions glaring illustrations of the faults and foibles he has so minutely portrayed in others? All of which goes to show that we may have a pretty shrewd understanding of human nature and be able to size up our friends and acquaintances, and yet remain blind to our own strengths and weaknesses, our idiosyncrasies, our irrational prejudices, our violent antip thies, our emotional susceptibilit our defects of temper and tempe ment.

The unexamined life may not livable for man, but many peo manage to eke out quite a tolera existence with very little in the v of self-criticism.

There are reasons for this. In case of a city like New York thinks immediately of the rush pace of life. Some of us are too b to take time to interrogate oursel as to our interior state. We live near the surface of things to be ercised about our inward physi nomy. A lady once asked Wilberfo how, being such an obviously b man, with never a minute to sp and with scarcely a thought for a thing save the abolition of the sl traffic, he found time to look after soul. "Madam," he is said to have plied, "I had almost forgotten th have one."

Everybody knows the value healthy activity, but not everyb knows—and some learn when it is late—that healthy activity is ap be shallow and short-lived if i not accompanied by an equally hea and wholesome self-examination. soul that is neglected takes its reve The hardening of the heart, the c ing of the conscience, the loss spiritual sensitiveness, are all in t separate ways moral reactions ag self-ignorance.

It is not the rush and pace of only. We shrink from looking in because we recognize instincti that introspection may prove a vealing and therefore a painful p ess. The Chinese are said to be f est of the dress which most effect conceals their true figure. In

ctions we betray the same tend-
y. By a variety of what can only
called sophistries we attempt to
en ourselves from ourselves.
e do questionable things, but as
as they are done we tell our-
es to stop thinking about them.
can train our minds to do that.
a student put it to me on one
sion, if thinking leads to uneasi-
and discomfort, why think? In
way we are able to regard our-
es with a fair measure of com-
ency, and if we do apply tests to
selves there is nothing demanding
ut them.

t school did you ever form the
ression that a particular teacher
partial to a particular scholar and
d him only those questions which
was sure to be able to answer?
l aren't we all apt through an in-
rate self-love—the thing the the-
ians have in mind when they
k of original sin—to be biased in
own favor and to dwell on our
points as though they consti-
d the very warp and woof of our
racter?

he Pharisee goes up to the Temple
ray. How he dwells on his best
ts and basks in the sunshine of
wn approval! "I fast twice a week.
ve tithes of all that I possess." He
omplacency incarnate. Why? Be-
e he knows nothing at first hand
elf-examination. He is too busy
ing judgments on his neighbors,
what sweeping judgments! They
unjust, extortioners, adulterers;
or the publican, he is utterly be-
d the pale. Self-complacency and
-anatomy are not good compan-
They have nothing in common.
admission to the one and the
r will quickly make for the door.
ere is another reason why self-anatomy is unpopular. It is said to foster the morbid and neurotic tendency. No good can come, we are told, from keeping an apprehensive finger on one's spiritual pulse or from brooding persistently over one's qualities, motives, aims in all the varied relations of life. The more people look outward and the less they look inward, the healthier and the happier they will be. So we are enjoined to give up regarding ourselves as a collection of wheels and springs perpetually in need of oiling and repair. Forget yourself, so the injunction runs. Live an active, energetic life. If you must think, think not about yourself but about others. This all sounds plausible enough, nor is there any doubt that introspection has frequently been overdone. It was because he felt it had been overdone that Matthew Arnold wrote:

"Weary of myself, and sick of asking
What I am and what I ought to be."

This is the question: Are we to surrender a practice altogether because some folk abuse it? What would you think of a man who announced that he was going to abstain from all food on the score that certain persons known to him were making gluttons and gourmands of themselves? If you have read even a smattering of psychology you know that extroversion is just as much a failure to integrate and adjust the personality as introversion. The man who never puts a finger on his spiritual pulse is in just as grave a plight as the man who never has his finger off it.

Well, then, I have indicated three reasons why self-examination is taboo in many quarters today. Someone has said that if Socrates were to come back preaching "know thyself,"

he would quickly be invited to betake himself to another cup of hemlock. People snatch eagerly at any pretext for living mentally out of doors. Here is what H. G. Wells turned preacher, has to say about the matter:

"There is a great dread of lying awake at night manifest everywhere. The activity to escape mental solitude is remarkable. Most of the rushing about in motor cars is plainly due to that. Rich, aging Americans in particular, seem constantly in flight across the Atlantic from something that is always, nevertheless, waiting for them on the other side, whatever side it happens to be. There would not be all this vehement going to and fro if they were not afraid of something that sought them in quiet places. And what else can that something be than just these questions that keep on confronting us? 'There is only a little handful of water left now. What do you mean to do with it? What under the stars is the meaning of your life?' 'O, hell' they say at the first intimation of that whisper, 'where are we going tomorrow?' "

That is not an overdrawn picture, and it illustrates how thoroughgoing is the aversion to self-criticism.

But, it may well be asked, what are the advantages to be gained by subjecting oneself to a periodic and rigorous scrutiny? One of them is that we are thereby enabled to arrive at a better understanding of ourselves. That has been implicit in all that I have been saying. Let no one suppose that it is a small or trivial thing. Self-knowledge is absolutely indispensable if we are to pilot the ship of our life through the troubled waters that are all about us.

The greatest of all the arts is the art people bungle most—the art of happy and harmonious living. They bungle it because they devote so little attention to it. That is so whether you take the broad view and think of international relationships, or whether you take a much more restricted view and think only of family relationshi Again and again friction, tensi heartaches are to be traced to thing—the want of mutual und standing, a mother in the case o daughter, a father in the case of a s

To learn the art of living harmo ously we must acquire understandi and if we are wise we shall mak point of beginning from within. shall put to ourselves questions l these: Do I commit that fault? H I acquired that virtue? Do I bet that weakness? Can I attain to little more of that strength?

It goes without saying that any who interrogates himself in the fash I am describing will often be hum ated and mortified by what he find in himself. They tell a story Scotland about an elderly wom somewhere in the Highlands v went up to Edinburgh for the f time, and while there she had photograph taken. Later, when it shown to her, she looked at it h and long and then, handing it b with an air of finality exclaimed, "I but it's a humbling sight." That is sort of discovery some of us are bo to make as soon as we look inw It takes only a little introspection humble our pride and bring us l but it is a wholesome discipline delivers us from conceit and co sureness and induces the spirit penitence and contrition. More t that, leading from that, it prompts desire for amendment. We can n be satisfied with things as they when we see how they are. We b to want the things that are wrong right, and the things that are sh expelled, and the things that doubtful cleared up or cleared

In all this I find myself thinkin a sentence in Carlyle: "It is not w

ave or what I do but what I am t is my knigdom." If you want to ke a success of the art of living, you want to win friends and in- ence people, you must do it for the st part through your personality. rtullian tells us that he, like the jority of converts in his time, were wn to Christ and the Christian y of life, not by reading the Scrip- es or hearing them expounded but watching how the Christians lived l died. At first they watched out of iosity, but curiosity gave way to cination, and fascination to yearn- ; they found themselves over- elmed by a desire to lay hold of secret these men had. That is how Christian religion has always ead. But, as A. J. Gossip remarks, ay some outside the Church inform without mincing words that they where they are because they see difference between us and them- ves. Cross us, they allege, and we just as irritable as they are; tch us in business and we are every as grasping; make what we do h our leisure and we are equally t on having a good time. If, as ristians, we are to make an impact the life of our day and generation will mainly be by personal weight, sheer strength and force and dis- ctiveness of character, and we not acquire that until we give less d to what we have and to what we and more to what we are.

How, then, are we to achieve self- owledge? By self-examination; by yer, which is itself a study in self- mination; by reading the Bible; ve and beyond everything else, by ping company with Jesus Christ. e highest self-knowledge comes m association with him. In the wer of London there are kept the standard weights and measures to which the pound weight and yard stick of every merchant in the British Isles must conform. That is what Christ is for us—the Standard, the Criterion, the perfect Pattern, and it is when we measure ourselves, not with others but with him, that we learn the truth about ourselves.

Think of the influence of Jesus on Simon Peter. One has the impression that Peter was a happy-go-lucky sort of individual, tolerably pleased with himself, not much given to self-dis- section. But one day in a fishing boat there flashed into his soul a revealing ray from the presence of Christ, and all the old self-satisfaction, based as it was on self-ignorance, shrivelled into nothingness, and he fell at his Master's feet crying, "Depart from me, for I am a sinful man, O Lord." That day Peter looked into himself and, for the first time, saw himself with the eyes of Christ. And when we do that, when we see ourselves, not as others see us but as Christ sees us, from us too there is wrung the cry, "Depart from us, for we are sinful men." But he does not depart. He comes nearer and nearer and offers us cleansing and pardon and power. And if we know the things that belong to our peace we shall take all that he has to offer and then shall ask for more.

Four lines from Browning's *Soul* sum up all that I have been endeav- oring to say:

"And thus looking within and around
me I ever renew,
(With that stoop of the soul which
in bending upraises it too),
The submission of man's nothing-
perfect to God's all-complete,
As by each new obeisance in spirit,
I climb to his feet."

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• *The challenge of the small communities is offered to all*

A City Preacher Goes to the Country

By Delmar L. Dyreson

ONE of these days I'm going to change my busy city parish for a quiet parish in the country" says many a minister wearying under the stresses and strains of a metropolitan church. But here is the story of a minister who did it.

A. Snesrud

In 1945, red-blooded, energetic and devout Alvin A. Snesrud, graduate of St. Olaf College and Luther Theological Seminary, with a background of distinguished metropolitan pastorates in Los Angeles and Chicago, came to Moe Parish Hudson, Lincoln County, South Dakota.

"Out of the heart of the big city into wide open country, ten miles from the nearest town! Visting the field for the first time I was immediately captivated with the challenging possibilities for rural youth work . . . a dream and passion with me since my own childhood on the farm near Rochester, Minnesota," smiled Pastor Snesrud.

"The ten acres in connection with the parsonage at once became intriguing. What possibilities! Chickens, cows, pigs . . . eggs, milk, pork! Yes, strictly speaking, here were 'limited' possibilities. In days of economic inflation, with soaring prices and limited supplies these factors might have loomed in importance too. But they were completely forgotten in th dream and vision that cam to us," continued the vig orous Snesrud.

"Why not set these te acres of God's choice so aside and dedicate them t the cultivation of Christia character by providing recreational center for th youth of the parish and th community?"

Looking at this parcel of pastu Snesrud saw instead greensward trees and shrubs. He saw sandboxe swings, merry-go-round and pla house (formerly a brooder house), t latter painted in many colors a equipped with doll furniture. H visioned picnic facilities for large a small groups with outdoor fireplac provisions for horseshoe, croquet, ba minton, volley ball, tennis, shuffl board, ping-pong, soft ball, miniatu golf, and ice skating in season. Whi primarily for youth the entire fami should feel welcome here. The visi expanded to include the old ba finished in knotty pine, equipped wi a large fireplace and Pullman kitche young people of the community gat ered around the fire, chatting, vis ing, holding discussions and enjoyi themselves in wholesome Christi fellowship.

Children, youth, middle-aged a elderly people caught the vision; th prayed, they planned, they work

ey gave gifts. This parish consisting 1,122 souls in three rural congrega-ons, namely: Lands, Romsdal and inity, each eight miles from the creation center went to work ten iles from the nearest town, tavern id dance hall. Here would be a plot ground as sacred and important as e very soil upon which a sanctuary God is built.

South Dakota State College horti-lturists were consulted with respect ground layouts and planting; par-ioners provided money (more than ,700), materials and services so the gular church budget was not dis-rbed.

With mowing machines, trucks, bull-zer, water wagon and smaller im-ements the people came and worked. ey removed rubbish, they moved d repaired various buildings, they owed the ground and they laid undations. Forty-six school chil-en split and ricked wood to be used the fireplaces. Black Hills spruce, merican and Chinese elms, mountain h, flowering crabs, birch and other ees were planted, many of them ving been given as living memorials honor of loved ones departed.

The entire community, a majority ing Scandinavian-Americans, was mented together as never before.

Pastor Snesrud further explained: We have never experienced a finer ristian attitude and determination an found in this undertaking. The id deep-rooted devotional attitude the pioneers has shown itself to a markable degree and they insist it ust all be done in the Christ spirit."

To demonstrate the reality of this eply reverent mood a prayer room ll be placed in the Youth Center ich was once the old barn. This ilding will have a small room in the balcony at one end, about six by eight feet in dimensions, for private meditation and prayer, to be furnished with tiny pews, altar, cross, Bible and kneeling bench.

For the records 8 mm. motion pictures in color have been and are being made as the work progresses. A scrap book is also kept by the young folk.

A full-time worker from May to September with power mower and other equipment maintains this park, together with the grounds and cemeteries of the three churches.

Working on a voluntary pay-as-you-go basis under a five year plan, it is estimated that the actual cash investment will be between $10,000 and $15,000.

Reverently the Pastor said, "We look to the future with confidence knowing that with God's approval on our work there is no limit to what may be done."

From the beginning and throughout spiritual emphasis has been the keynote of this project which is an expression of the Christian heartbeat of a rural community.

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PERSONALS

CHAPLAIN STANLEY P. GASEK presented eight officers of the Chinese army with six other people to the Rt. Rev. John Moore Walker, D.D., bishop of Atlanta, for Confirmation at the Chapel at Fort Benning. The Chinese officers are part of the thirty men selected by the Chinese Government to study in the United States, seven of whom were baptized by Chaplain Gasek. They represent the finest young men of China.

☆ ☆ ☆

Speaking at St. Luke's Evangelical Lutheran Church, New York City, CHAPLAIN MARTIN C. POCH said Japan's Christians are "setting the pace" in housing refugees made homeless by bombing. He said further, "GIs, together with the Japanese Christians set a wonderful example for the civilian population still dazed by the destruction of their homes and villages."

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CHAPLAIN H. F. GERECKE, Protestant chaplain at Nurenberg, refused to give communion to Herman Goering, prior to his death, because "he (Goering) argued against the validity of the Scriptures, ruled out all the miracles and denied the divinity of Jesus Christ."

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The Chaplain of the U. S. Military Academy, JOHN B. WALTHOUR has submitted his resignation effective June 6, 1947, to accept a position as dean of the Episcopal Cathedral in Atlanta, Ga.

The Editor Speaks

(Continued from page 2)

press as it did on September 24, 1946. Mr. Chen Chia Poh, of the Chinese Embassy in Washington says it is the most accurate translation of the Psalms into Chinese, Generalissimo Chiang Kai-shek having personally made three revisions of it before final publication.

Extreme care was said to have been made in order to achieve a high degree of poetic rhythm, together with sound interpretation; it will therefore likely be one of the most widely read books among the Chinese people.

The following sources were used as a basis for the translation:

The Holy Bible (translated from the Latin Vulgate); *The Psalms* (New Latin-English Version approved by Pope Pius XII); Callan and McHugh *The Psalms Explained;* Pannier, *Les Psalms d'après l'phebreau;* Crampon *La Sainte Bible;* Fillion, *Le Livre des Psalmes;* Calès, *Le Livre des Psalmes* Bird, *Commentary on the Psalms* King James' Version of *The Holy Bible;* Delitzsch, *Commentary on the Psalms;* Kirkpatrick, *The Book of Psalms;* American Standard Version of *The Holy Bible; Die Bibel, Nach der deutchen Ubersetzung* D. Martin Luthers; *The Holy Bible, a New Translation,* James Moffat; and *The Treasury of David,* Spurgeon.

Lent

LENT BEGINS	*February*
MAUNDY THURSDAY	*April*
GOOD FRIDAY	*April*
EASTER SUNDAY	*April*

NEWS AND VIEWS

Group Prejudice—A Postwar Men-ce: The American Brotherhood of e National Conference of Christians id Jews, Inc., asks your help with is campaign, approved with top iority by hundreds of America's ost responsible leaders.

. . . BECAUSE in the midst of present stwar tensions public opinion sur-eys show that racial and religious ntagonisms exist.

. . . BECAUSE experience after the st war, both here and abroad, in-cates that such antagonisms, follow-g in the wake of war, menace exist-g institutions—interfere with pro-uction in offices, shops, mines, fac-ries—constantly threaten to break ut into open acts of destructive olence.

. . . BECAUSE division at home cre-es an impression throughout the orld that America is weak, and low-s our country's position and prestige world affairs.

As President Truman has said in his tter accepting Honorary Chairman-ip of this campaign, "We cannot mmend brotherhood abroad unless e practice it at home."

Reconversion: More than $70,000,000 orth of surplus war-built govern-ent buildings will be converted into gently needed college classrooms, boratories, and other educational cilities for veterans. Church-related stitutions of higher learning will nefit from this recent order issued the Civilian Production Adminis-ation.

At a special session of the General Assembly of the Presbyterian Church in Ireland, a resolution was passed which forbids ministers of that denomination to hold any public appointment "unless of a casual kind or as a chaplain" or to sit as members of the Northern Ireland Parliament. The Minister of Agriculture and a member of the Ulster Senate, who was formerly Minister of Education, are both Presbyterian clergymen.

Friends: After more than a century of separation, the two main branches of the Society of Friends in Philadelphia have united to form the "Philadelphia General Meeting of the Religious Society of Friends."

Code: It is learned from information released in Washington that a Navajo dialect proved to be an unbreakable code which foiled the Japanese in the Pacific theater.

James Wesley McClain, the "Dr. I.Q." of radio fame, who left the airwaves last June to study for the ministry, has been ordained deacon recently in his home town of Louisville, Kentucky, by Bishop Charles Clingman. This is the first step toward achievement of Episcopal priesthood.

Push-button music: A chapel where music for meditation will be provided by a "push-button" recording system has been opened at the Mount Vernon Place Methodist Church, Washington,

D. C. The chapel is open to the public twenty-four hours a day.

A monument to the memory of the Rt. Reverend James Edward Freeman, third Episcopal Bishop of Washington, has been dedicated in the north transept of the Washington Cathedral. The memorial—a figure of Bishop Freeman executed from a block of pink Tennessee marble by the sculptor, Bryant Baker of New York, was dedicated and blessed by the Rt. Reverend Angus Dun, Bishop of Washington, assisted by the Very Reverend John Wallace Suter, dean of the Cathedral.

A number of **Finnish parliament members** of varying political beliefs, except those from the Communist-dominated party, have formed a Bible study group. Organizers include several Lutheran clergymen, most of whom represent conservative political parties in parliament.

Clergymen in France cooperated with American Army Chaplains in All Souls Day to hold memorial services for war dead in twenty-four American military cemeteries throughout France.

One thousand German PWs attended a special thanksgiving service at Durham Cathedral, England. The PWs were praised for their part in gathering the harvest.

The Florida State Supreme Court has upheld a Miami ordinance forbidding liquor stores within 300 feet of a church or school.

The International Film Foundation, Inc., will distribute, through regular channels, films of various countries throughout the world in an effort to promote better understanding and to give a more accurate portrayal of foreign nations.

Campus religion: At George Washington University, Washington, D. C. 3,500 students have indicated interest in one or the other of the religious organizations on the campus.

Young people of the University Congregational Church, Seattle, Washington, will make a transcontinental singing tour at their own expense next summer in an effort to raise funds for the Congregational Christian Committee for War Victims and Reconstruction.

The World Day of Prayer will be held on February 21, 1947.

Canon Bernard Iddings Bell "read the riot act" on the relegation of religion to the attic by universities when he spoke at the University of Chicago's Rockefeller chapel recently. As a result of this practice, he said, scholars eventually discover that man is wickedness, not in ignorance, has taken the results of their research and used it for his destruction instead of for his good.

The scholar knows himself to be the victim of sin even as he becomes less capable of dealing with sin. "Yet all the while," Dr. Bell declared, "religion is scarcely considered as within the ambit of the modern university except for pedantic and specialized research or for ministerial training. In consequence, far too many scholars and aspirants to scholarship attempt to deal with the fundamental human

oblems simply by denying that ose problems matter very much."
(*The Christian Herald*)

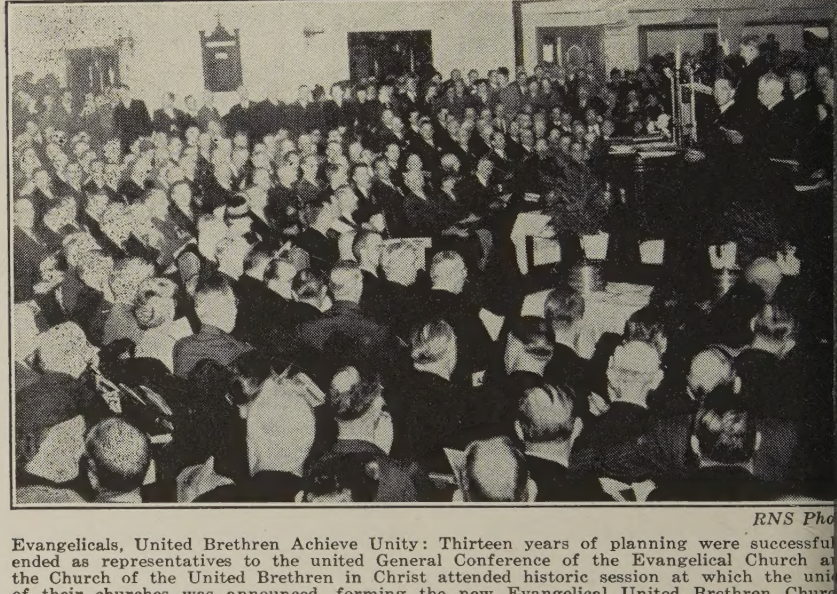
Japan: Speaking at a meeting in ew York concerned with Japan, igadier General Bonner Fellers, ently returned from the staff of neral MacArthur said, "Dr. Kagawa free to work among the people roughout the country. He is con-rting fifty people a day."

Army Chaplains Meet in Japan: me thirty-five chaplains from oc-pation units in Japan attended the vember meeting of the Japan chap-r of the Army-Navy Chaplain's As-ciation in the Yokohama Base apel Wednesday to hear brief talks Eighth Army Chaplain, Col. H. C. Fraser, and Lt. Col. F. W. Goates, Chief of the Information and Education Section.

Chaplain Fraser, who presided at the meeting, in his introductory remarks stressed the importance of a sense of mission to the chaplains serving in the occupation, emphasizing his duty in helping the Army to present Western civilization, American democracy, and the Christian faith to the people of Japan.

Colonel Goates in his address highlighted the opportunities the Army's Information and Education Section offers the service man for self-improvement, and for keeping abreast of current news and cultural interests through Information and Education sponsored newspaper, radio and entertainment programs. (*See photo.*)

KOHAMA CHAPLAINS' MEETING: (*Left to right*) *Front Row: Chaplains Wm. B. Crocker, n Wishart, Aaron D. Mann, Albert F. Sargent; Col. F. W. Goates; Ch. John P. Duggan, is S. Cordill, James Watt, Roy A. Morden; (2nd Row) W. G. McLeod, N. T. Helm, O. V. ins, B. B. Bailey, H. C. Fraser, V. A. Hetherington, Orville Dennis; (3rd Row) W. N. st, W. K. Tomme, B. G. Perry, W. J. Christ; (4th Row) J. C. Rodlinski, W. M. Mc-cken, L. M. Adler, A. P. Diemer, L. A. Thompson; (5th Row) C. B. Norton, T. B. ry, Wm. A. Flynn, Herman J. Kregel, P. W. Chunn, Jr.; (6th Row) E. F. Kendle, Wm. J. gins, A. P. Bailey; (Top Row) Hirsh Jacob, S. H. Duggan, Earl D. Seney, R. A. Malloy.*



RNS Pho

Evangelicals, United Brethren Achieve Unity: Thirteen years of planning were successful ended as representatives to the united General Conference of the Evangelical Church a the Church of the United Brethren in Christ attended historic session at which the uni of their churches was announced, forming the new Evangelical United Brethren Churc

Award: An "Award for Distinguished Churchmanship" has been conferred by the Church Federation of Los Angeles upon Mr. Herbert G. Wylie, businessman and for more than 50 years an elder of the Presbyterian Church. The citation noted among other things Mr. Wylie's "Valuable assistance to Christian Education, Evangelism, his denomination, and to Christian Unity." It was Mr. Wylie who made possible the building now occupied by the Los Angeles Federation.

Bicycles for clergy: One hundred German clergymen are being provided with bicycles by the World Council of Churches to enable them to minister to German prisoners in scattered labor service camps in France. Military authorities have permitted the clergymen to travel without esco but since they are not allowed use railroads, many have had to to on foot.

The Seventh Day Adventist Coun on Industrial Relations has ma agreements with labor unions to e empt Adventists from membership union activity, but they will pay t equivalent of union dues to specifica ly named charitable and sick bene funds.

Citations: The first annual cit tions for distinguished Christian ser ice were presented by the *Christi Herald* at a luncheon held in N York to Ivan M. Gould, Carroll Wright and Clarence W. Hall for th work during the war with the Servi Men's Christian League and its pub cation *The Link.*